



Abstracts zu Workshop 11

Sexuality, Morality and Power. Normative Gender Orders and their Dislocations

Sexualität, Moral und Macht. Normative Geschlechterordnungen und ihre Verwerfungen

Organisation: Susanne Schröter und Susanne Rodemeier

Sprenger, Guido (Universität Münster)

„The Sexual Life of Primitive Peoples“ German Sexology and Social Anthropology before the Third Reich

From the end of the 19th century until the Third Reich German sexology was the internationally leading discipline in its field. In a period of intense reflection on changing core values of social structure and kinship, the meaning of sexuality was controversially debated. Both enlightened liberalism and normativization based on the natural sciences motivated and shaped the debates. In their attempt to situate their own society within the history and culture of all mankind, sexologists continuously referred to knowledge on other cultures. The flourishing of German social anthropology during this period further stimulated the discussions. Thus, the years between the turn of the century until the 1930s saw a plethora of literature on the sexual life of all ages and peoples. This talk attempts to outline central themes and major ideological fault lines that emerge from the dialogue between sexual science and social anthropology. While the work of the authors discussed here is mostly forgotten, the central value frictions of modernity they articulated remain unsolved up to the present.

Poser, Anita von (Universität Heidelberg)

‘Traditional’ – ‘Christian’ – ‘Modern’ Negotiating Alternatives of Sexuality among the Bosmun of Papua New Guinea

Today, the Ramu River dwelling Bosmun of Northeast Papua New Guinea face three visions of sexuality and morality / immorality. The first vision I call ‘traditional’ since it emanates from what my interlocutors considered the sociocultural ideas of pre-mission times. This vision creates an image of sexuality

different from notions of shame and sin as inherent to the second and by now predominant 'Christian' vision. According to mythical narratives and what I was told about 'traditional' opinions, humans would gain sociality through engaging in sexual intercourse / reproduction. Yet, this did not imply complete sexual freedom as people had to adhere to sexual taboos whenever ritual occasions took place. Proselytization in the Lower Ramu region started in the 1930's and since, sexuality has been given an aura of sin. This becomes apparent in how missionaries coined the term for sexual intercourse in Tok Pisin, Papua New Guinea's lingua franca introduced in colonial times: "pasin nogut" ('a bad / immoral way') or "pamuk pasin" ('a whore's way'). Most recently, a third vision which I call 'modern' has entered the local stage via media transfer. Movies can be watched in local cinemas (spots fenced by tied sago-leaves in which generator-driven screens are placed), showing scenes which are sexually rather revealing from a 'traditional' and a 'Christian' point of view. Moreover, rumours are lately coming in from other parts of the country about pornography-businesses prompted by 'white people' – those people whose very predecessors brought in lessons of Christianity, thereby tremendously transforming existing local cosmologies. This causes confusion, and people start to render the standing of 'white moral actors' dubious. My paper shall address issues relating to how the Bosmun deal with such alternatives of sexuality.

Grossmann, Kristina (Universität Passau)

Between Pragmatism and Ideology: „Gender“ in the Context of Aceh

Aceh is, since the Tsunami catastrophe 2004, in a process of socio-cultural and political transformation. International organisations implemented emergency and reconstruction programs, which are based on Western moral systems, norms and values. Gender Mainstreaming as a strategy to increase the equality between men and women is, since 1999, one mandatory parameter in development work.

Acehnese organisations try to adopt, modify and implement these strategies within their cultural and religious framework. The Western definition of Gender as a social constructed binary system is often not the common consent between international and local organisations, which create and define new Gender concepts. These pragmatic redefinitions are the result of negotiating processes between feminist idealism, religious fundamentalism and cultural conservatism. However, the flexible mix between different cultural mind-sets is only one side. On the other side, ignorance and rejection of "strange" cultural attributes leads to hostility, violent outbreaks and the creation of a dichotomous social-cultural system of *bulee* (Westerners) against Acehnese. During a seminar in Aceh, which was conducted by an international organisation, the concept of Gender Mainstreaming was discussed with religious leaders. One of the key speakers of the Western organisation explained the audience, that the Gender concept in the West includes the acceptance of homosexual marriages. This led to a hostile rejection of the term Gender in this Acehnese community, the term henceforward was connected with intolerable Western sexual morality and the *ulama* (religious head) of that district declared "Gender" as *haram* (not pure for Moslem people).

Klenke, Karin (Universität Göttingen)

Consuming Beauty: Schönheit, Moral und Macht in Tanah Karo, Nord-Sumatra

Im kleinstädtischen Tanah Karo, dem Siedlungsgebiet der Karo-Batak, sind Aerobic-Studios und Schönheitssalons unter Frauen populär geworden. Konnte weibliche Schönheit – hier verstanden als kulturelle Praxis, nicht als ästhetische Norm – vor noch nicht allzu langer Zeit etwa bei Festen kontextgebunden in Form von Kleidung und Goldschmuck an- und abgelegt werden, soll sie nun im Alltag beständig körperlich reproduziert werden. Weibliche Schönheit gilt dabei als Ausweis einer modernen Einstellung und dient der Distinktion gegenüber Frauen vom Land, die als „noch nicht so weit“ gelten. Gleichzeitig knüpfen moderne Schönheitspraxen an nationale Geschlechterdiskurse mit spezifischen Rollenvorstellungen in Bezug auf Frauen und Männer an, die von Karo-Frauen vor dem Hintergrund einer patrilinearen sozialen Organisation als Ressource für Veränderungen im Geschlechterverhältnis selektiv angeeignet und argumentativ in Position gebracht werden.

Diese Transformationsprozesse rufen kulturelle Spannungen hervor: Zum einen verändert sich durch die mit Schönheitshandeln verbundenen neuen Konsumspraxen die Rolle von Frauen von Produzentinnen zu Konsumentinnen und muss argumentativ mit dem kulturellen Ideal der Sparsamkeit in Einklang gebracht werden. Zum anderen ist es nur ein schmaler Grat, der respektable weibliche Schönheit von sexueller Unmoral trennt und der daher mit großer Vorsicht zu balancieren ist.

Der genauere Blick auf diese Transformationsprozesse zeigt, dass auch auf begrenztem lokalem Raum heterogene Aneignungsprozesse verlaufen. Frauen der lokalen Mittelschicht verbinden moderne Schönheitspraxen mit der Hoffnung auf eine gerechtere Arbeitsteilung und eine partnerschaftliche Ehe. Junge Frauen vom Land sehen in einer Ausbildung zur Kosmetikerin/Friseurin vor allem eine ökonomische Perspektive. Waria dagegen, Menschen mit einer transgender-Identität, bestätigen durch ihre Tätigkeit in einem als modern und feminin erachteten Bereich ihre weibliche Identität und verdienen sich prestasi, soziale Anerkennung.

Der Vortrag beruht auf einer einjährigen Feldforschung, die die Grundlage meiner Dissertation „Consuming Beauty: Körper, Schönheit und Geschlecht in Tanah Karo/ Nord Sumatra“ darstellte.

Heilmann, Matthias (Universität Frankfurt)

Youth, Moral and Islamism – Livestyle and Imagination in the Justice and Prosperity Party (PKS), Indonesia

There is a struggle over norms taking place in the mostly conservative Indonesian society. The opportunities offered by globalization, urbanization and modern communication challenge traditional life-styles and norms, especially

among young people in search for guidance and identity. In urban areas, at university campuses and schools, an array of sub-cultures has developed that offer alternative normative orders for these young seekers; and it is not uncommon that they look for answers in global discourses to pressing questions on the "right" morals, sexuality and gender roles in a diverse modernity. Thereby, many are borrowing rigid positions from global discourses and vehemently promote them in local contexts.

Contraception, abortion, sex before marriage, pornography, homosexuality, polygamy, or gender justice are thus heavily contested issues in Indonesia. A striking manifestation of the struggle over norms has been the unusually long and heavy political controversy about the recently passed Anti-Pornography Bill, that demands decent behavior from all citizens, especially women.

Among the most outspoken supporters of this bill is the Justice- and Welfare-Party (PKS); this party is the political branch of a socio-religious movement that aims at modernizing Indonesian society in a conservative Islamic way. They envision political and economic development through "moral renewal and purification", but, interestingly, also through the adaption of Western concepts of reform. That mixture leads to hybridization, contradictions, and ultimately to conflicts within the movement; female members, for instance, follow a strategy of empowerment within the framework of religious norms by declaring certain discriminating practices as "un-Islamic". Still, by doing so they strengthen other discriminating practices that are sanctioned by religion.

This presentation intends to offer insight into the life-styles, imaginations and controversies among young members of a modern conservative Islamic movement, focusing on morality, marriage, sexuality and gender roles, and highlighting the methods by which they try to enforce their norms, and thereby creating a complex picture of a very prominent player in the portrayed struggle over norms in Indonesia.

Nurul Ilmi Idrus (Makassar, Indonesien)

"Selingkuh": Gender, Sexual Morality and Power

In Indonesia, while women's sexuality is considered more dangerous than men's, men's sexuality is often attributed to men's nature. Consequently, it is women who have to avoid contact with men as much as possible to control the inherent danger of men's sexuality. Therefore, woman's sexuality is firmly controlled because it is considered more shameful than the sexuality of men. This sexual double standard for men and women indicates the vulnerability of women in everyday social interaction, particularly with the opposite sex. Such sexual double standard not only applied between unmarried men and women, but also between marriage couples, particularly in the context of infidelity.

This article deals with extramarital relationship, popularly known in Indonesia by the term "*selingkuh*." I examined how sexual double standard

is applied when extramarital relation occurs in marriage. When men get involved in such an extramarital relation, it is women who are responsible to preserve the family, appear as a "hero" in public to "save" her husband from public scrutiny, and be loyal to her husband. But when the reverse occurs, the woman is easily divorced by her husband, lost common property right, and especially the right for the custody of her children, even lost the right to see her children.

I will examine cases among public figures, such as artists, religious leaders, civil servants, as well as legislators since they are considered not only as the "representative" but also "the model" of the society. The data were collected from media coverage, such as TV infotainment, TV reality show, online newspapers, tabloids, and magazines. In addition, a number of case studies will be explored in order to get an in depth understanding on how and why such relationship occurs and how they deal with it.

Thubauville, Sophia (South Omo Research Center, Jinka/Ethiopia, Max-Planck Institute for Anthropology, Halle)

Child brides, virgins, adulteresses: Sexuality and agency of women in South Omo, Ethiopia

The conduct concerning sexuality and interrelated agency of women among the ethnic groups of South Omo shows a great discrepancy. Marriage agreements are contracted along different paths. Girls are partly married off in early childhood, partly they can choose their partners themselves. Great disparities exist also within the sexual freedom that girls and women are entitled to. Among some ethnic groups virginity of a bride is of high importance, among others it is appreciated if a bride has been pregnant already and thus proofed that she is fertile. Adultery is supposed to lead to the death of women in some societies, in others women are permitted to have sexual intercourse with other men and can even procreate legal children for their husbands that way.

The presentation focuses on the local varieties of sexual freedom of women in South Omo and asks, if despite of all differences the agency of women is probably balanced among the different ethnic groups.

Klein, Tamar (MPI Halle)

Technologies of Trans*-Citizenship: A South African Case Study.

This paper queries the configuration of trans* citizens through technologies as well as South African transgendered citizens' uses of technology. Keeping the

diversity of South African trans* citizens in mind, I will address the following questions: How are trans* citizens defined and configured as gendered/sexed citizens – and by whom or through which technologies? How do trans* citizens experiment with technologies? More specifically what are new uses for technologies that were originally invented/intended for a different cause? Rather than seeing trans* citizens solely as passive subjects of governmental legal and health care interventions I will as well have a look at them as active agents in the re-shaping of their identities. The present study explores their local and global agency within the realms of supranatural citizenship, citizen science and medical tourism.

Becker, Anja (Universität Köln)

Love in discourse and practice: love strategies of young Herero women in Namibia

Young women (20-30) in Okakarara, Namibia all seek long-term, monogamous, equal, and caring love relationships. However, almost all of them complain about their struggle to reach this goal and are highly frustrated and unsatisfied with their current situation. Love and sexuality are hotly debated topics in Okakarara. Young women are often depicted as indecent, promiscuous, irresponsible agents only interested in pleasure, money and alcohol – a perception contradicted by their self-assessment.

Based on qualitative and quantitative data from a three month fieldwork, I will present the behavior of young Herero-women within the context of love and sexuality as well as its discursive conditions. This allows me to point out the interrelations between the two. By using Foucault's theory on power and discourse, I am able to narrow down love and sexuality as a discourse in which locally generated statements compete for predominance. According to my thesis, the young women have to deal with these discursive statements in certain ways: They are faced with numerous norms providing them with different and occasionally contradictory instructions for the issues of love and sexuality. The discourse "Love and Sexuality" consists of three threads – the local discursive thread "Herero Culture", as well as the global discursive threads "Christian Religion" and "Romantic Love" – all of which contain provisions for 'right' and 'wrong' behaviour within partnerships.

In this context the question arises, whether young women pursue a *love strategy* and (if that were the case) how the latter is constituted. This central concept rests on an understanding of strategy as purposeful and planned action guided by behavioral norms. The concept of love strategy therefore includes reflected decisions to enter partnerships or to end them, to deal with relationship problems, as well as the norm-guided dealing with sexuality and contraceptives.

The discursive threads, which together constitute the entire discourse on love and sexuality, provide relationship ideals and behavioral norms to reach these ideals. At the same time, however, their internally and externally conflicting norms have the consequence that *firstly* no one consistently abides by the norms

of one discourse only; and that *secondly* the thus emerging *discourse patchwork* poses problems for the young women limiting their choices in partnership issues. The young women reflect upon their decisions as well as upon the associated problems which leads to the conclusion that they do in fact pursue a love strategy to realize their goal of a long-term, equal and caring love relationship.

Schmitt, Susanne (Universität München)

Sex and the Museum. Geographien von Sinnen und Sinnlichkeit im Deutschen Hygiene-Museum Dresden.

This contribution emerges out of my current research on the embodied experience of working in a museum on the human body and the representation of the five senses therein.

Drawing upon the idea of the museum as “contact point” of bodily experience (Feldman), I describe sensory practices and narrations on the sensory order of sexual attraction in the context of the museum’s hall on the topic of human sexuality.

The Deutsches Hygiene Museum, a museum about the human being, health and the body in Dresden, Germany, features several thematically focussed halls in its permanent exhibition that all engage with interactive installations and an educational ideal of “experience”.

After a short introduction of the field site that draws on individual sensory experiences of the institution’s social aesthetics (MacDougall) as gathered through go-alongs and video ethnography, the sexuality hall is being introduced as both a place that is being felt through the body and a site of contesting conceptions of the sensory nature of sexual attraction. These are condensed in displays of photographs of male faces and samples of allegedly aphrodisiac substances.

Taking up the recent discussion of the museum’s alleged emphasis on the visual (Losche, Feldman) and its specific “sensory regimes”, the paper presents a reflection on the representation of sexuality in museums through a focus on the sensory experiences that it enables. In the context of the sexuality hall, the sense of smell plays a crucially important role: it subverts the visuality of attraction of both potential partners and museum exhibitions per se.